THE PACIFIC

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Pac Theo Sem
Reading Room

"THE EVIDENCE OF THINGS NOT SEEN."

O strength of God, forever young,
Forever great and free,
Touching with fire the prophet's tongue,
Making the poet see,

Thy secret is with those who lift
The sad world's load of care;
Eternity is in thy gift,
Clear dawning, white and fair.

What matters it that we are weak
And stumble on our way,
Thy strength is there for those who seek,
A present help each day.

It neither slumbers nor grows old,
That mighty Spirit stream;
With visions it doth life enfold,
A glory and a dream.

O subtle Power, we may not know,
Small lives through thee grow great,
Though they be weak, and bowed with woe,
Stronger art thou than fate.

—Isabel Francis Bellows.

THE PACIFIC

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PACIFIC COAST IN BRIEF.

The evangelistic meetings to be conducted in Spokane by William A. Sunday begin on the 20th of this month.

A Lane County Oregon man who violated the local option law has been fined $500 and given thirty days in jail.

The Rev. Dr. Dyott of the First Congregational Church of Portland gave an address last week before the Jewish Council of Women of that Oregon city.

Professor Nash of Pacific Theological Seminary has returned to New England from his trip abroad, and next month will give a series of lectures at Hartford Seminary.

It is thought that the national convention of the Epworth League, which will be held in Seattle in July will have an attendance of more than 10,000. The date is July 7-11.

The dedication of the beautiful new house of worship recently built by the First Congregational Church of Tacoma has been deferred until spring so as to be made a feature of the 35th anniversary of the church.

Seattle Congregationalists have invited the Congregational Home Missionary Society and the American Missionary Association to hold their annual meetings jointly in that city next year. Indications are that the invitation will be accepted.

The Rev. David Foster Watkins, the writer of the article, in The Pacific this week, on "The Evangelization of the Aborigines of South America," is a graduate of Pacific Theological Seminary. Mr. and Mrs. Watkins are in this country for a time and are now at San Diego.

The California Woman's Suffrage Association will maintain headquarters at Sacramento while the legislature is in session, and women will be in the capital city from time to time from every assembly and senatorial district to influence the legislators to submit a suffrage amendment.

Eugene, Oregon, is to have a $50,000 Y. M. C. A. building, and Olympia, Washington, a $15,000 one. Eugene, the seat of the University of Oregon, is one of the prettiest and most prosperous little cities on the coast, having a population of about 9,000. Olympia, the capital city of Washington, has about 6,000 inhabitants.

Whitman College contemplates offering a free four-year scholarship to one young man in each of the eighty-nine counties of Washington, Oregon and Idaho. The scholarship will be for merit. We understand that a fund of considerable size is to be raised for this purpose and the offer be not once only, but permanently.

There is a challenge from the East as to the raising of the money needed to finish the Greene Street Congregational Church, San Francisco. A friend promises $5,000 if the required additional amount of $10,000 is subscribed by the 1st of May. The Green Street Church is doing a splendid work in that part of the city in which it is situate, and the needed money ought to be forthcoming.

The Guggenheims have opened an office in Seattle and one member of the family will make that city headquarters. He says: "The West is going to be in a short time the center of investment. Here it is that money will pour in in unlimited quantities. The agricultural, mineral, timber and other resources are enough to encourage the greatest investment. They will pay the biggest kind of dividends."

The Seattle Post-Intelligencer announces that the Rev. Dr. M. A. Matthews will remain in Seattle; that he is neither seeking nor anticipating a call to the First Presbyterian Church of Oakland. Dr. Matthews states that the church of which he is pastor is now the largest Presbyterian church in the world, having 4,000 members, passing recently the membership of Bethany Presbyterian Church, Philadelphia.

At one of his meeting in Los Angeles last week Dr. Torrey asked the professing Christians who had never identified themselves with any church, but were ready now to do so to arise. It is said that a surprisingly large number arose. And Dr. Torrey proceeded to corral them right there by requesting that they come forward and give their names. A Los Angeles paper says, "And they came in a crowd."

The evangelistic meetings conducted by Dr. Torrey in Los Angeles closed on Sunday evening with a total of about 1,600 conversions. The Los Angeles Times expresses the judgment that the meetings will make for righteousness long time in the city. The expenses of the campaign were about $9,500, of which $4,600 represented the cost of erecting and removing the tabernacle. Dr. Torrey and his four assistants received $2,500. Advertising amounted to $1,500.

The Woman's Board of Missions for the Pacific had $12,452.48 as total receipts for the year which ended in September. The Southern branch contributed $3,053; the Washington $1,370; the Oregon, $655.51; the Idaho, $126.50; the Utah, $5; the Northern California auxiliaries, $2,712.28. Included in this total are the Foochow kindergarten fund of $2,330.75 and special and miscellaneous gifts. The Southern branch specials amounted to $912; those of the Washington branch to $100.

"If business needs religion, none the less does religion need business," says the Dev. Dr. Dyott of the First Congregational Church of Portland. "Churches should be conducted on a business basis. Their financial affairs should be managed by business men of the right sort. A slip-shod manner of handling the finances of a church will bring reproach upon religion. Churches should never contract debts without knowing how to meet them promptly. Churches should never ask business men to wait for money that is due them from the church."

Fresno is about to start a campaign for a state normal school. The Republican says editorially: "The system of scattering the normal schools over the state is a fixed part of California policy, and the San Joaquin valley is the only

section not now included in that system. The San Jose normal school, on which we have chiefly depended, has now grown so large that it is not desirable for its own sake that it grow any larger. Its last graduating class was the second largest in the United States, the only larger one being that graduated at Ypsilanti, Michigan. There must be increased accommodations somewhere, and the most economical and effective place to supply them is in Fresno."

The Los Angeles Times states that it has printed daily full reports of the evangelistic meetings conducted by Dr. Torrey in that city because of the wide-spread interest in the meetings and has been deluged with communications from persons differing with the evangelist. It refuses, of course, to print the communications, stating that it has no quarrel with any denomination, sect or cult; that it cannot conduct a journal of theological hairsplitting, and refers all correspondents to Dr. Torrey personally, whose views it is not for the The Times to edit.

The placing of a small bottle of Kentucky bourbon whiskey in the corner-stone of the new federal building at Tacoma by the United States Commissioner aroused considerable indignation in the State of Washington. The label bore this inscription: "Fearing that the State of Washington may be prohibition at the time this stone is opened, this life-saver is left for the United States commissioner then in office." We do not doubt that there will be prohibition of the liquor traffic in Washington long before that corner-stone will be disturbed, unless some unexpected disaster should come to the building. The prohibition of the liquor traffic is inevitable. The sentiment against it is increasing rapidly everywhere. If the United States Commissioner at Tacoma was only joking when he expressed the fear written on that whiskey flask, he will not have to live very many years to realize that his joke bordered on prophecy.

Portland Congregationalists have set about the preparation of a program for the next Pacific Coast Congress which is to be held in that city next year. In all probability the date will be in July. We believe that more will go from California during that month than at any other time. That is vacation time here. After attending the congress Californians could go on to Seattle to the Alaska-Yukon-Pacific exposition, and a week or two more, for those who wished to be away three or four weeks for a vacation, could be spent advantageously in Washington or Oregon, each state having many attractions. An Indianapolis lady who visited her married daughter in Tacoma not long ago writes in the Indianapolis News that the time will likely come when the Puget Sound country will be the great summer resort region for California people. Evidently she had not seen California. But the Puget Sound country is unquestionably very attractive in summer; and it is to be hoped that a large number of California people will see it next year and the splendid exposition which is to be held then in her queen city.

The Rev. Harry R. Miles has entered on the pastorate of the First Congregational Church of Berkeley, preaching his first sermon last Sunday morning to a crowded house, on a text taken from the 10th chapter of the Acts of the Apostles: "I came without gainsaying when I was sent for. I ask, therefore, with what intent ye sent for me." "Both Peter and Cornelius were confident of a leading of God," said Mr. Miles, "the issues of which were not defined. They were trying to find the intent and will of God for them and to seek to help each other to do that will." It was for like purpose, the thought was, that minister and people were together in that sanctuary in Berkeley, and the message the one had to bring to the other was the same great message which the Apostle Peter had carried long ago to Caesarea. Turning to consider the view-point of Christ and his attitude toward life, set forth in the Scripture lesson of the morning, it was shown that Christ from his survey of the world came to certain convictions: the great and wide-spread need of the people and the call for laborers to meet those needs. Christ saw that the harvest was ready for the reaping, but it was not being reaped; and deeply moved he charged his followers to pray for laborers and to become laborers themselves. As Christ's sympathy as he saw the multitudes in need deepened into prayer and into service so should it be with his disciples today. Whenever any one catches Christ's spirit of service he bids that one apply it wherever his life touches other lives. For the followers of Christ in the First Congregational Church of Berkeley the question was: How closely shall our intent approach the intent of God for his servants in this church? Together let us strive for the standpoint of Christ and for his spirit, so as to meet needs and opportunities as he met them, ever remembering that where prayer and kindness and helpfulness are, there the kingdom is. In the beginning of the service a telegram was read by Mr. Miles from his predecessor, the Rev. W. H. Hopkins of Albany, New York: "Good morning and good years to minister and people!"

CHRONICLE AND COMMENT.

One-third of the 300,000 people in the upper peninsula of Michigan are Roman Catholics.

It is stated that there are more Mormon missionaries at work in the United States now than ever before.

The next general conference of the Church of the United Brethren in Christ will be held at Canton, Ohio, in May, 1909.

The man who invented the gas meter, Alfred Marsh by name, died in Kalamazoo, Michigan, recently, at the age of ninety.

A monument to the memory of Sam Jones is to be erected at Oklahoma City by the Epworth Leagues of the Southern Methodist Church.

President Butler of Columbia University pleads for $100,000,000 in order that Columbia may be made the institution which it ought to be.

Great enthusiasm prevailed at a congress of Baptists, Free Baptists and Disciples in Chicago, as speaker after speaker declared in favor of union.

The highest wages are paid in Montana. Nevada comes second and Wyoming third. New York stands 25th on the list and Massachusetts ranks as thirty-two.

The Synod of North Carolina has engaged Governor Glenn, who will go out of office at the end of this year, to canvass the state in the interests of home missions.

In New Britain, Connecticut, there are twenty-six nationalities. An evening school for the Persians is maintained by the Christian Endeavor Society of the South Congregational Church.

Fourteen Congregational churches were organized in Montana the last year. The state is having a rapid growth and the work the government reclamation service is doing will make it grow much more rapidly in the near future.

The Socialist vote in Chicago, which was 47,000 in 1904, was only 18,000 in 1908. A publication known as the Chridstian Socialist, lays the responsibility for this decrease on The Chicago Daily Socialist, in part, and in part to A. M. Lewis, a prominent Socialist lecturer, whose addresses are thoroughly atheistic.

The Roman Catholic Church in the United States is experiencing a shortage of men for the priesthood. It is said that there is an actual demand for 1,500 more priests than are now available. An article in a Catholic Review states that there are few young men going into the priesthood from families of wealth and culture.

The last general assembly of the Presbyterian Church expressed the judgment that every minister should receive at least $1,000 in salary and a manse. Now the Protestant Episcopal diocese of New York fixes the minimum salary for an unmarried clergyman at $1,200, and for a married one that amount and a house in which to live.

One marriage out of every twelve in the United States terminates in a divorce. For the twenty-year period between 1887 and 1907 Illinois led in the number of divorces, 82,209. Ohio stood next, with 63,000.. Texas was third, with 62,655. Indiana stood fourth. In 1897 the divorce rate per 100,000 was 29; in 1905 it was 82. The statistics show that divorce is two and one-half times as common now as it was forty years ago.

A few months ago a minister in Chicago put on shabby clothing and visited wealthy churches Sunday after Sunday to see what treatment would be accorded one thus attired. He went to Presbyterian, Congregational, Baptist and Methodist churches, and received everywhere cordial and satisfactory treatment. He gives it now as his opinion that churches in general are doing the utmost to make all attendants feel at home.

Israel Zangwell, the noted Jewish author, is reported by the London Times as saying: "I do not think that America is the greatest country in the world, but the greatest potentiality. Its people are engaged in taming a continent still half empty and shaping for a great future. I agree with Mr. Bryce that the United States are the greatest idealistic experiment in government by the people that the world has ever tried. If it fails it will be the last great experiment of humanity. America is thus carrying mankind." Of the Jewish people in this country Mr. Zangwell says: "Upon the whole, I am obliged regretfully to admit that I find the Jews occupy a lower social position here than in England. There are indications, however, that the Jews are contributing largely to all sides of American life, while the United States are attracting to their shores an excellent class of Jews, especially the Russians, who are the finest Jews in the world. The American Jews are in the melting pot, if not bodily, spiritually. I am certain that nothing can prevent them from becoming enthusiastic Americans, even if their religious or racial isolation is preserved. The Jews in America constitute a Jewish problem, not an American problem."

Prohibition seems to have come in Oklahoma to stay. It hasn't damaged the state in any way and has helped in many. A writer in a Nashville paper tells how prohibition came about in Oklahoma: "The Baptist and the Quaker and the Presbyterian and the Catholic and the Methodist and the other disciples got together and prayed. Then they got out their pencils and figured. The column footed up about $8,000,000—money that had been collected in the old states and expended within the bounds of the proposed new state to get the Indian saved. If the saloon should come, the Indian would be damned. These churchmen said that there was a business side to the salvation project. If the work was worth investing $8,000,000 in—they had an idea it was—then the investment was worth taking care of. Whereupon they looked one another in the face and asked some questions: Have we any horse sense? Then if we do not keep the saloon out of this country, it will be a colossal piece of missionary insanity. Resolved, That we will stand together. Resolved, further, That we shall see who's who in the politics of this new state—the church people or the whiskey people.' Down went the gauntlet! On the spot they organized the Indian Territory Church Federation for Prohibition Statehood." The result in Oklahoma shows what the churches can do when they unite and lead the moral forces of a community, a state or a nation.

The Rev. R. J. Campbell of the City Temple, London, says that ther is no hope for the socialistic movement until it becomes aflame with religious faith, and he expresses disappointment in the efforts and aims of many of his coworkers. In a recent sermon he remarked that not a few had been attracted to the Socialist cause with the same motive and in the same spirit as the man who wanted Jesus to secure for him a larger share of the patrimony which had been appropriated by his brother. They were not animated by generous feelings, but by those of covetousness, jealousy, and ill-will towards those who have large possessions. "I do not mean for a moment," continued Mr. Campbell, "that the majority of the adherents of the socialistic movement are animated by any such spirit. On the contrary, if you want to find moral passion and noble self-sacrifice anywhere today look in the Socialist ranks and you will not be disappointed. But the most serious danger which menaces the movement at the present day is the materialism, selfishness and anti-social conduct of some of those who profess to be its exponents. They may call themselves socialists, but the spirit they show is the denial of the name. It is a deplorable thing that there should be emanating from the side of so-called Socialism language directly inciting to mob violence and appealing to the lower passions of the multitude. Another regrettable feature of much that claims to be the social gospel is its persistently expressed antagonism to religion. I believe that the great majority of socialists and social workers not only have a profound respect for religion, but are inspired by it in their championship of their cause. I believe it is a fact that there is not a single agnostic on the labor benches in the House of Commons. But outside of the House, at street corners and in the press, there are advocates of economic socialism who do not hesitate to say that one means towards attaining their end is the destruction of Christianity." Mr. Campbell says that he is not going out of the socialist movement; that his brethren in the ministry are not going out either; that it is the materialists who must go out, or they must put out of themselves the materialistic spirit.

The Rev. Dr. Campbell Morgan gives in the British Congregationalist some impressions of the missionary campaign made by him under the direction of the London Missionary Society. He was at several places in Scotland, England and Wales. "The results of these visits are that two principal impressions are left upon my mind. The first is that of the ignorance of the vast masses of Christian people on this whole question of the church's missionary responsibility. The second, which is equally profound, is that of the readiness of Christian people everywhere to listen and to act under direction. When I speak of the ig-

norance I do not desire to use the word offensively at all, but I mean to say that the whole question of missionary responsibility, missionary enterprise, and missionary opportunity, at the hour is out of their consciousness. They do not know, therefore do not feel, and consequently do not act. Of their readiness to listen and to respond I am convinced by the courtesy and sympathy with which they listened to everything we had to say to them, and by the alacrity with which they acted as the result of conference we held with them. My final conviction as the result of my campaign is that this whole question is a minister's question. If those of us upon whom the responsibility of leading our people so largely rests will make ourselves familiar with the facts of the case, and take time and patience to teach them to our people, they will follow us and the results will be immediate. The missionary question is the question of the whole church and the whole year, and must no longer be relegated to the thought and activity of a few within the church, and to that most disastrous of all inventions, the annual Missionary Sunday. I am convinced that in the matter of the remarkable opportunity which the open doors of the world present to her, the church is facing a crisis, and her very life depends upon what she will do with it. So far as I am personally concerned nothing would please me better, if it were possible, than to be set free from every other obligation for a whole year in order to go through the length and breadth of the land on this great question. Yet I do not think that would be the best method of solving the problem. It must be the work of the minister and of every church."

AN ADDRESS ON PSYCHOTHERAPY.

The Congregational ministers of San Francisco and vicinity listened to an address by Dr. Allen W. Connett last Monday on Psychotherapy, or what the speaker himself termed Psycho-religious-therapy. "Suggestion rules the world," said Dr. Connett.

In outline the address was as follows:

"Psycho-Therapy or Suggestive Therapeutics, is based upon the quite recently discovered fact of the duality of the mind.

"The function of the intellect, known in psychology as the conscious, objective or voluntary mind, is quite well understood by all. But only a small number of even the educated class appreciate the nature and activities of the other half,—the soul, variously named sub-conscious, subjective or involuntary mind. And it is very largely with this second self or inner mortality that psycho-therapy has to deal.

"The sub-conscious self is the body builder and is also the emotional center.

"A clear knowledge of the Great Law of Suggestion will place in your hands the key that will, under favorable conditions, open the door of this subjective self.

"A suggestion, psychologically considered, is a thought, conciously or unconsciously held in mind; and may, by either process, be silently or orally projected into the plastic mentality of one's self or that of another.

"Suggestibility depends upon receptivity.

"Receptivity depends upon relaxation, expectation or faith, which is simply the mental attitude of a child.

"The force of a suggestion, all other things considered, depends upon the plane from which it is projected.

"Prayer, from the standpoint of true psychology is the highest known form of suggestion, for only by this process is it possible for the soul to be made receptive to the power and wisdom of God or the Great Subjective Mind.

"Soul growth, and incidentally physical health, can alone take place through the reception of the things of the spirit; in the form of thought that will lift the mind above the plane of unrest or disease.

"Bernheim, author of Suggestive Therapeutics, says that an exalted state of mind is always necessary before suggestions can produce the desired results.

"Zola, in his remarkable book, Lourdes, speaks of the almost irresistible power of the combined suggestion of a multitude, whose mind is raised to the highest pitch of religious emotions.

"Through an extended personal experience, I am able to emphasize the value of religious suggestion as voiced by Dr. Miller of Columbia University; he says, 'they are the largest, the most comprehensive and most adequate that can be found for the purpose.'

"Thus it can be seen, that the minister of Jesus Christ. who becomes acquainted with the marvelous law of suggestion, has at his command a power that is absolutely irresistable,—that is, the power of the living God.

"All things, whatsoever ye shall ask in prayer, believing ye shall receive. Matt. 21: 22.

"Some fear that harm will come to the church through exalting the blessing of the health of the body, over that of the health of the soul. A foolish fear of that kind was never entertained by our Master Jesus Christ.

"There was a time when physical weakness was believed to be conducive to spiritual growth; but that time is past.

"Doctor MacDonald,—Baptist clergyman of Brooklyn, says, 'We refuse longer to worship an unknown God. Whoever has not caught the inspiration that God is interested in our bodies as in our souls is doing this.'

"The Emmanuel Movement starts out with the thought, that only functional diseases are curable by Psycho-Therapy. Doubtless a very wise statement for a new system of healing, that desires the cooperation of the medical profession.

"Doctor MacDonald says on this subject, 'We in this church have been restricting our healing to functional diseases. But a careful study of the New Testament discloses to me no such limitations.'

"Personal experience makes me know that organic disease is curable by Psycho-Therapeutic methods.

"Christian Science recognizes no limitations, and Christian Science is a success and that which really succeeds, is not altogether foolish. And what is the secret of this success? Suggestion. They make use of the most powerful suggestion that can be conceived of, when they recognize humanity's oneness with God.

"The one who learns the Great Law of Suggestion, and realizes his one-ness with God, will have at his command the greatest healing secret ever known, the one taught and practiced by our beloved Master.

"Christ's ministers should be master-men; they should seek to do the greater works spoken of by their great Teacher."

Dr. and Mrs. Connett came from the East recently. They will be in California a few months and will go then to Australia. While in Berkeley they are at the home of Rev. J. A. Chamberlain at 2642 Bancroft Way.

That prime, favorite, Ralphy Henry Barbour, has written for serial publication in St. Nicholas in 1909 another story of the Ferry Hill young folks' fun and adventures, "Captain Chub." "Dick," "Harry," and "Roy" are all in it; but "Chub" will be the hero.

THE EVANGELIZATION OF THE ABORIGINES OF SOUTH AMERICA.

David Foster Watkins.

The most recent authors on missions show us that little has been done to evangelize the native races of South America. The oldest Protestant mission was planted on the eastern side of the continent, and has been nurtured by godly men, but the result of its labor is as but a drop in the bucket compared with the needs of the people, and the ocean of opportunities.

Solitary individuals have gone into a number of the republics with the view of work among the natives, but most of them have had small resources of their own, and others have been but meagerly supported by their friends.

While little has been done for these, so-called, wild tribes, even less has been done for those Indians under Latin rule and the influence of Roman Catholicism. These are the partially civilized Indians, such as the Kechuas of Peru and the Aimaras of Bolivia. Indeed, the Kechua are more degraded in every way than the wild tribes. They are more immoral, more filthy, poorer, more superstitious, and have less ambition. And besides, they have lost all confidence in the priests and the authorities, and in Spanish-speaking people in general. Indians in the rubber districts of the Amazon have come under the influence of the friars who have enriched themselves at their expense. They have taught the Indians to trust in Neustra Senors Protectoraas as the supreme good, but they have taught them little about God, neither have they improved their condition. As a result, therefore, the wild tribes escape into the interior on the approach of the missionary friars.

The great missionary friar, Salas, was sent some six years ago by the Peruvian government and the Archbishop of Lima to find the shortest road to the great Ucayali valley and to decide on the best way to evangelize the natives in the land explored. On his return he recommended that friars be sent among the poor, cannibal Chunchos, and if they refused to give up their vile customs and accept the teaching of the missionaries that they be shot.

Many Protestant Christians living in these republics have neglected these poor Indians as i fthey had no claim to the glad tidings intended for all. The Welsh colonists who went to Patagonia two generations ago to save their language, which they have so far successfully done, have gained the respect and confidence of the Patagonian Indians, because they have always been just and kind in their dealings with them. As a result not a Welshman has met death at the hands of these Indians, while other nationalities have suffered much. While it is true that these Welsh have, at much sacrifice, saved their heaven-born language, it is also true that they have done nothing to save the poor Indian. The Spaniard treated the Indian as a beast of burden long after the Pope had declared him a human being. The conduct of the white races toward these people suggests the question as to which is the savage.

Protestantism has done but little to give the gospel of Jesus Christ to the native races of South America, and the church we call nominally Christian has but sent them to lower depths of degradation than they were in before.

What, therefore, can be done to fortify these people against the coming of the whites; for the latter will be pouring into that marvelously rich country by the tens of thousands within a few years? They must be taught the religion of Jesus Christ. But they can neither read nor write, for they have no written language. Evidently the first thing must be to teach them to read and write. It is the purpose of this paper to set forth how this may be easily, quickly and inexpensively done, and mostly by the Indians themselves. It will be a simple matter to teach them the gospel after they know how to read and write. Another difficulty is that they do not all speak one language, but have almost as many languages and dialects as there are tribes. Some missionaries favor teaching them some language, as the Spanish or English from the start, but Brazil requires that Portuguese be taught, and other republics require Spanish. None, however, would object to their being taught their native language, provided the official language was not entirely neglected.

To teach the Indians another language, for immediate needs, is out of the question. But if we can teach them to read and write their own language in a short time, the first obstacle to bringing the gospel to them will have been overcome. That this can be done with not more than two weeks' study is clear to my mind, from the following experiment:

About a year ago, on my third trip to Peru, I went inland from the little port of Mollendo, some seven days' journey, carrying my Blickensderfer with English and Spanish type-wheels, for the purpose of teaching the Indians to read and write their own language within two weeks. I had perfect confidence in my ultimate success, though I did not mention my purpose to my dearest friends, lest I fail; for in that case I preferred to carry the burden of my defeat alone. I had been on the banks of the Rio Toro before and had been much pleased with the people and the country. The Indians spoke Kechua only, and were not able to distinguish one letter of the alphabet from the other. After distributing some handkerchiefs among the older people and some trinkets among the children I was served with roasted corn and boiled potatoes, which were thoroughly enjoyed, for I had tasted no food for thirty-six hours. For, with good reason, I had refused to sleep in a "jacal" that had been kindly offered me. By noon of the following day I had built me a shelter with branches under the shade of a large tree, had fixed my typewriter on props and was writing in the presence of more than an hundred Indians. Many were the remarks they were making, but whether to the point or not I could not tell, for I could not understand a word of their language. One of the aged women spoke to me in broken Spanish, but as my business made it necessary that I should know no language known to them, I made no reply. I heard a man say, "pirac," and I wrote the word on a piece of paper and read it over several times, and it seemed to please them. There was a woman of apparently thirty-five years standing by with her child, which was caressing her most affectionately, and the mother said to it, "cuyan hua naque," and these words I also wrote and read several times. An old man present corrected the sound I tried to represent with the letter "Q," for which I smiled my thanks in abundance. I learned that the sound I tried to represent by the letter "Q" cannot be properly represented by any letter in the English or Spanish alphabet. The children were talking loudly, I supposed, about what was going on, and one little boy about seven years old did his best to recite after me every word I wrote and read to the people. One of the men, probably thinking he was too impertinent, took him by the ear and said, 'ama rimichucha ninim." I at once wrote the word and soon was able to pronounce it correctly, when I found that it was three words and not one, as I had at first written it. After writing the words again on a slip of paper and pronouncing them, I gave the slip to the little fellow who had been

punished, and then the man who had taken him by the ear pushed him forwards, motioning that I should give him some more words to be pronounced, which I gladly did. Others o f my congregation gave me words which I wrote and read; and soon all were clamoring for written words.

I immediately realized that such a hubbub would interfere with my plan; so, to divert their attention, I took up ten pebbles and counted them in English, loud enough for all to hear. My little fellow already mentioned pronounced every word after me, and to show my appreciation I gave him a piece of twine out of my saddle-bags, which pleased him highly. I then counted five on the ends of my fingers, and motioned to my boy, Piscoto, to tell me what "one" was in his language, but here he failed me, which seemed to disappoint him very much. But the old man of whom I spoke said, "huc," and after that all was easy. He then counted my pebbles to ten—"huc, iscay, quisma, tahua, pchca, sokta, kanchis, pusak, iscan, chunca." From these words I took all the different sounds and added the sounds of f, ll, and nas, as in Spanish, which I had also heard. This gave me the sounds represented by the following letters and combinations: a, e, i, o, u, y, ch, k, ll, m, ny, p, q, r, s, and t. I noticed that c, k, p, m s, t and q were sounded at times as if they were doubled, at least it was evident that my English and Spanish wheels could not give characters that would represent all the sounds of the Kechua language.

However, the Spanish letters are sufficient to represent all the sounds in some of the native languages, and when a language is to be taught which has sounds that cannot be represented by these letters other signs may be used. And, this may be the best way to proceed, since it would aid the people in case they ever tried to learn one of the European languages. All the native languages will not contain more than six such sounds, and in no one language will they all be found.

Having isolated these sounds I determined to make a type-wheel which would have signs on it that would represent these sounds. I took a piece of soft wood and made a wheel, then cut a strip of leather from the top of one ot my high boots and fastened it to the wheel with gum, pins and thread. This I thinned down, leaving raised signs to represent the sounds.

Having arranged my wheel with euphonious signs I again wrote hundreds of words for the people, such as the names of birds, and animals, things both within and outside the jacals. Little Pisco was able, after studying the signs one day, to put the sounds together and read the words slowly. It did not take any of the boys more than three days to learn to read. The next thing was to teach the boys to write on the machine. Pisco was able at once to strike the right key, on which, of course I had put the new signs, and he wrote correctly, word after word his mother and others gave him; he wrote all the numbers up to ten, and of his own accord the word "mapa," which he used when he spoke to an intruder, and I believe it means, "tbe careful."

Never before were the Rio Toro people so rejoiced over the doings of their children as on that June day a little over a year ago. I also was happy, because it had been demonstrated that the Indians could be taught to read and write their own language, and that by one who knew nothing about it, in a few days.

I gave the boys the free use of my machine while I was resting for a few days, preparatory to my trip back to the coast and a visit to the cannibal, Cachivo Indians of Ecuador, in whom I had been interested for several years. One evening, on retiring, I noticed about a dozen Bolivian Indians entering the village, heavily ladened with sacks of salt from the deposits near by. On awaking the following morning the first thing I noticed was the click of the typewriter, but being indisposed I paid little attention to it. On the second day, being somewhat better of the coast fever with which I was suffering, I got about and I found one of the Bolivians had stopped and Pisco was attempting to teach him his native language, the Aimara. I found this Indian working away at the typewriter with the help of Pisco, and this suggested to me the thought that my theory was of much wider application than I had at first thought; that even an Indian, ignorant of the language of another, could teach him to read and write his native tongue.

Then I seemed to hear, as in a dream, the click of the machine among all the Indian tribes on the South American continent. I seemed to see Christian friends in Chili, Brazil, Paraguay, Uruguay, Bolivia, Peru, Ecuador, and in the Central American republics, learning in a few days the new system of teaching and going forth to teach it among the Indians. Then I seemed to see the more intelligent Indians, having learned, going forth with zeal to teach their fellows. Yes, I was truly happy when Pisco made it clear to me that the Indians could thus easily teach each other to read and write.

The day came when I must leave the poor Indians, and when I packed my type-writer the world had come to an end for some of them, to judge from the weeping and groans of the poor creatures.

JOTTINGS.

My Next Vacation.

I do not know **when,** if ever, it will be, but I think that I do know **where.** That is to say, if the place is to be of my choosing. There's another to be consulted, you know, and I am writing this without the chance of questioning her. And if we were talking it over together, or I were proposing to introduce it as a topic of conversation, I dare say that a wiser than I would interpose and say: "Better settle it first that some time before you die you will take a vacation; and after that is settled, question **when;** the the question **'where'** is third, not first." Even so, she would be speaking like the sensible person she certainly is; nevertheless I shall not wait, for I might wait in vain—to whither and when—but shall speak my mind free on **where.**

It would be at Claremont. I have been there recently for three days, just long enough to realize how pleasant it would be to make it three weeks, vacating myself of every care, except to have as good a time as possible. They have there an inn close by a college; oh that all colleges might be inn keepers, if all would do as well! To be at an inn with the freedom of a patron and the comfort of a guest; to have a service at table prompt and perfect, but without tips and pretensions; to have for a waiter a college maiden, helping herself to culture and usefulness by most winsome attentions; to have absolute cleanliness without seeing the process; to have just what you want at each meal without having the same old menu brought face to face with you till all sense of variety is gone, and with all this, to feel that any profit the place makes through patronage, goes to swell a little the income of our institution like Pomona. What more would you have for your vacation abode?

You are there almost under the shadow of mountains 5,000 and 9,000 feet high, while back of these old Baldy

rears its head 3,000 or 4,000 feet higher. Ravines penetrate these massive hills, each having its own charm, and with trails leading up and up till there seems to be nothing between you and heaven. You can do all the mountain climbing your vacation calls for, and be the stronger for it. And while you rest between these skyward excursions, there is the magnificent Carnegie library where you can revel in reading of any sort of wholesome literature from the dailies to the tomes of profound philosophy. With this are baseball games and football, played by vigorous young men, with enthusiastic maidens looking and cheering. I saw a football fight between Pomonas and the team of the University of Southern California, in which happily neither was beaten, and both played well. But oh to see a game played with equal skill and vigor after the old-time fashion of my college days. I believe that the Rugby is of that sort, though I have never seen it. The one inflexible rule was that no one was to hold or carry the ball for even an instant. One could pick it up, if he dared, in order to give it a more effective kick, but the kick must come quick or the chance would be lost. How much finer work to keep the ball flying in the air back and forth; skilfully caught and sent further on its way, or caught on the other side and sent back again, till one or the other side won, than to have two-thirds of the time spent by men rolling over one another on the ground and ceasing now and then only because one must be carried off the ground or nursed upon it till his breath returns!

However, I do not write this jotting for the purpose of dilating on football, but merely to tell where I would, and many of my readers could, enjoy a vacation. There's something besides the outlook over the valley and up to the hills, besides the library and the lectures, something indefinable, but healthfully tonic in the air breathed by so many healthy, happy, vigorous, aspiring young folks; something in the moral and spiritual atmosphere of a village in which doubtless a majority of the people are earnest Christians; something in the privilege of worship in that great congregation, with strong, earnest, scholarly, winsome preaching; something to enable a vacationing pastor, even more than any other, to go back to his field refreshed in body and in spirit, with new thoughts and higher ideals and a spirit baptized with the Spirit of God. —W. C. P.

NOTES AND PERSONALS.

The Rev. Dr. Tenney, Pacific Coast Secretary of the American Board, and Miss Jennie Coop of Oakland, were married on the 3rd of December, and are now in Southern California. They are expected home about the 20th.

The Pacific coast agency of the American Bible Society is located now in rooms 216-217 in Pacific building, on the corner of Fourth and Market streets, San Francisco. This agency represents California, Oregon, Washington and Nevada.

The British Congregationalist, November 26th, says: "English Congregationalism is losing a stalwart supporter and the directors of the Colonial Missionary Society a wise counsellor, in the Rev. L. Lincoln Wirt, B.D., who is leaving next week for California. On Tuesday the Memorial Hall was the scene of a united gathering of directors and the young people's branch of the society, who met to bid farewell to Mr. Wirt."

At the meeting of the Bay Association next Tuesday in the First Church of Oakland the feature of the afternoon session will be a Symposium on Christian Education, led by Professor Caster of Pacific Theological Seminary. After the introduction by Professor Caster, Professor Buckham and the Rev. John Cull will speak on "Training in the Spirit of Worship." The Rev. H. K. Booth will speak on "Experiment in Graded Courses," as will also the Rev. D. M. Brookman of St. Mark's Church, Berkeley. "The Problem in the Mission Sunday Schools" will be considered by the Rev. Miles B. Fisher. "A Word from the Primary Department," will be by Mrs. W. P. Williams; and "A Word from the High School Department," by Mrs. H. T. Helfer. There will be short after-dinner talks by members of the prudential committee. In the evening there will be an address by the Rev. C. R. Brown.

COMMENT ON NEW BOOKS.

"The Jesuit." By Felicia Butts Clark. Well worth reading! Both fact and fiction. The volume shows in a graphic way the power which the Roman Catholic Church and its orders exercise in the lives of many. It is a novel, but it is fiction based on fact and an interesting romance threads the pages. [Eaton & Mains, New York; also Jennings & Graham, Berkeley, Cal.; $1.25.]

"The Prophet's Raven." By Mark Guy Pearse. A series of tender, touching stories, showing what transformations may be worked by one who goes about with a desire to serve. Of the principal character in this book one who knows her said: "If everybody was like Miss Zelia, I reckon that the angels would have to come down here to look for heaven." [Eaton & Mains, New York; also Jennings & Graham, Berkeley, Cal.; 75 cents, net.]

"The Poetic Old World." By Lucy H. Humphrey. This little book for tourists is an admirable compilation of poems relating to places usually visited by tourists abroad. Miss Humphrey says in the preface: "When traveling in Europe I have often longed for a small volume of the most famous poems associated with historic and classic localities. While it is a pleasure to read such poems at home after the journey is done, it is more of a joy to identify haunting lines and to refresh one's memory with familiar poems in the places themselves and before impressions have become dim. With this thought I have arranged the present book in the order of a possible itinerary, which brings together poems relating to places near each other." Although called a little book, it has 513 pages. It is a beautiful specimen of the printer's art. [Henry Holt & Co., New York.]

"Socialists at Work. By Robert Hunter. "Almost unknown to the world outside of Labor a movement wide as the universe grows and prospers," says the author of this book. "Its vitality is incredible and its humanitarian ideals come to those who labor as drink to parched throats. Its creed and program call forth a passionate adherence, its converts serve it with a daily devotion that knows no limit of sacrifice; and in the face of persecution, misrepresentation, and even martyrdom they remain loyal and true. * * * Its converts work in every city, town, and hamlet in the industrial nations, spreading the new gospel among the poor and lowly, who listen to their words with religious intensity. * * * Its influence reaches throughout all society, and here and there those of the faith are at work in science, literature, and art, in churches and colleges. Millions are already embraced in its organization, and other millions begin to awaken." It is this movement which Mr. Hunter writes of in this volume "Socialists at Work." It is not his aim in this book to discuss fundamental principles, but to bring the reader into intimate contact with the men, the organizations and the work of this powerful and significant movement. This he does under the following divisions: The German Social Democracy, The Italian Socialist Party, The French Socialist Party, The British Labor Party, The Belgian Labor Party, The Program of Socialism, Socialism and Social Reform, Socialism in the Parliaments, Socialism in Art and Literature, The International. [The MacMillan Co., New York; $1.50, net.]

"Quiet Talks With World Winners.". By S. D. Gordon. An inspiring book! One having as its aim to make world winning the passionate aim of every Christian life, and

which would make even the humblest to know that they can help the world on its upward swing toward God. We quote: "There is a soft, tender passion in the heart of God. Its flame burns steadily. It never flags nor dims. It's a passion for his child—man. There is an answering passion in man's heart for God. It is often a sort of dumb longing, not clearly defined nor well understood. It is a great yearning of his heart for God, though often he doesn't think of it in that way. But it is there, for these two, man and God, belong together. They were together until sin drove its ugly wedge in between. They are a part of each other. Neither one is complete nor happy without the other. The heart of God can be satisfied only as man comes back to him. And man's heart never rests until it finds rest in comradeship with God." And this on sacrifice has an inspiring ring: "Every man who has done something worth while for others has spilled some of his life-blood into it. His work and name may have become known; or he may belong to the larger number of blessed faithfuls, whose names are unknown here but treasured faithfully above. Either way, the tinging red of his life is upon the thing he did. The nations that are freest cost most in the making, in the lives given. Every church and every mission station has had to use red mortar as its walls went up. Every bit of advance ground gained for liberty and truth has been stained with the life-blood of the advance-guard. You can depend upon it that whatever you are to do that will really help must have a bit of your own self, your very life in it." On "Our Drawing Power" the author writes: "The greatest human winning force is a man swayed in every bit of his being by the spirit of Jesus. * * * Jerry McCauley must spend out his life in Water street because he had been gripped by the Man who spent out his life for him. The passion is irresistible. Splendid young Hugh Beaver must win the Pennsylvania students for Christ because Jesus had become the magnet of his own life. Livingstone must plunge into the depths of the African wilds, and Duff into India's heat, and Hudson Taylor into China's inner provinces because of the Jesus-passion that gripped them." [A. C. Armstrong & Son, New York; 75 cents, net.]

"Passing Protestantism and Coming Catholicism." By Newman Smyth, D.D. "Some reunion of Christendom is in itself no more impossible than was the sudden appearance in history of the Judaeo-Christian Church," says Dr. Smyth in his chapter on Coming Catholicism in this volume. "No one could have foretold that before he saw it. It came as a surprise to Peter in his dream on the housetop; and the realization of that dream in the primitive Universal Church is the wonder of the first age of Christianity in the eyes of modern historians. Yet looking back upon it, we may also see how naturally it came to pass as the fulfillment of the long prophecies of history, and as the immediate manifestation of the Life that was in Christ." Such words bid those who have long hoped and prayed for church union to hope on and pray on, as do also the words of Professor Harnack, quoted in this book by Dr. Smyth: "If one objects to it that at this time no one can imagine how and under what forms Catholicism and Protestantism can ever draw near one another, it is to be remembered that three hundred years ago no one could have conceived beforehand how Lutheranism and Calvinism could have been fused together. And yet we have today the Evangelical Union, and thousands know themselves as evangelical Christians without any suspicion of that opposition which once bade Lutherans and Calvinists contend more bitterly than Lutherans and Catholics." One cannot read the pages of Dr. Smyth's book and fail to be strengthened in the belief that some day there shall be for the world one Holy Catholic Church. The chapter on Mediating Modernism presents in a highly illuminative manner that renovating movement within the Roman Catholic Church. After describing Modernism, setting forth in detail its principles and stating its spirit, Dr. Smyth asks, "How far will it prevail, and what under its influence is the promise for Catholicism?" And he says in that connection: "One conclusion is inevitable; an unreformed Romanism cannot endure forever. An Apostolic primacy which has advanced itself to a spiritual dictatorship has waiting for it in history the judgment of the Son of man. That remains a question only of God's time. But on the other hand, one cannot readily admit the conclusion that the Roman Church has been built up by the past centuries simply for the purpose of being doomed to destruction by the coming age. It is far easier to think that it has been providentially preserved for reformation within, under the influence of the reformation without, in order that ultimately through both reformations some larger providence for the world may be fulfilled." If Protestantism is to pass, it is, in the opinion of Dr. Smyth, that a greater Christianity may come—one in which will be conserved all that is vital in Protestanism. In the fulfillment of its providential mission he finds a sign of the passing of Protestanism; also in its failures is a sign. As to the latter, his words in part are: "Facing the plain facts of life, in view of the awful urgency of many conditions of modern civilization, can we hide from ourselves the conclusion that a church, disorganized and without unity of effort, waging a brave guerrilla warfare, but with no grand strategy, cannot be expected to overcome all unrighteousness, or to bring in the peace of God's love among all classes and conditions of men?" Dr. Smyth writes mindful of all the difficulties in the way. Dr. Smyth is of opinion that Episcopacy holds the key to the door through which other churches may be invited to enter into a catholicism large enough to hold them all. "But the door to the Father's house wherein all denominations may sit down together must be opened wide, and the archway lifted high, so that no church need to stoop to enter in. There are lesser fidelities of the several denominations which they owe to themselves and their own history, which are to be respected in the invitation to the larger loyalty of the Universal Church. The clergy of any church, whose ministry for generations past has been owned of the Spirit by its fruits, should not be asked to dishonor their fathers or to disown their own ordination vows, in order that in the love of unity they may receive a further episcopal consecration. Other congregations should not be expected to forget their habits of unwritten prayer, endeared by many sacred memories while they may be ready to unite in liturgies which have been hallowed by the years. No denomination need be asked to forsake utterly its own rich inheritance from the past, as it may seek with all the saints to know the love of Christ which passeth knowledge. All the churches should be invited to bring with them their ancestral treasures into the one household of faith." [Charles Scribner's Sons, New York; $1.10, postpaid.]

CHRISTIAN ENDEAVOR TOPIC FOR DECEMBER 20.

Rev. H. K. Booth.

Why Was the King Born? John 18:33-37. (A Christmas Meeting.)

This Christmas season with its recalling to our minds the beautiful story of the birthday of the King, is a time when we may well ask ourselves the reason for his coming to men. There are many ways in which we might answer the query which is the theme of this meeting. Two reasons, however, seem paramount—the needs and the hopes of men. Christ came in answer to the needs and the desires of humanity

I. Christ Came in Answer to Humanity's Needs.

"For God so loved the world"—this is the secret of Christmas. The world when Jesus came was in dire need of a Saviour—and so "God sent his only begotten son." Three great races ruled the world in that day. The Roman dominated in the realm of temporal affairs. Her laws were supreme everywhere. The whole world was governed by the iron hand of Rome. Wealth and power were hers in unabounded measure. Yet was there unutterable need in that great empire for the Christ. Men were slaves cringing under the lash. Thousands are toiling under the task masters' rule, doing the menial work of the empire, without desire and without hope. Thousands more, while ostensibly freemen, were in slavery to bitter want and poverty, robbed by taxation, whose lives were without cheer or happiness. Even the wealthy and the powerful were slaves to fear, living only for the moment, never knowing at what hour the caprice of their rulers or the hatred of their enemies might bring them to sudden death. The whole empire was brutal-

ized, until even women and children found supreme delight in the horrible contests of man and beast in the arena. Virtue had well nigh gone. The home was destroyed by lust. The Roman had brought to mankind no real happiness, for men were living in riotous revelry or in cynical and stoic endurance—and all in a real despair. Greece was supreme in the domain of thought. Though conquered by Rome, her philosophy and literature has made conquest of her masters. Culture was her contribution to the life of the world. Yet it was a culture without morals, a refined sensuality. The shame and sin of the Greek cities of the Roman Empire beggar all description. So Greece had brought no real help to man and her voluptuaries knew only the bitterness of remorse. Cynicism was the product of her philosophy. Athens no less than Rome was in need of a Saviour.

Judaism was characterized by its genius for religion. The purest and the best religion of ancient times was produced by this race under the guidance of the Divine Spirit. But as time went on the pure religion of the prophets gave place to the formalism of the Rabbis, and at last had degenerated into Pharisaism. It was only the outward shell of a religion that Judaism in Jesus' day offered to the world. It centered all thought and effort on outward forms, surrendered the essential for the non-essential. The Pharisees "tithed mint and anise and cummin" and neglected justice and mercy. And the poor, ignorant masses were no more fortunate in Jerusalem than in Rome. Their masters and oppressors here were the heads of the church, who used the temple as means of private graft, and their office as a means of extortion, oppression and injustice. Jerusalem also was in dire need of the Messiah.

It was in answer to this failure and need of humanity that Jesus came in the fulness of time. And the eagerness with which men welcomed His gospel in that first Christian century is evidence of their need of the Saviour. He has been meeting the deepest needs of men through all these centuries in a way that gives us ample evidence as to why He was born in Bethlehem

II. Christ Came in Answer to Humanity's Hopes and Desires.

Even the most cursory reading of history reveals the fact that in every age and among every people men were seeking after God. The instinctive desire for fellowship with him was universal. But neither heathenism nor Judaism could completely satisfy that desire, for their God was a being austere and remote, to whom men could scarce approach, a deity to be feared but not loved. Jesus came to reveal to men God the Father, with whom men could find intimate and loving relationship, and so satisfied that heart-hunger of humanity for God.

Men were also hoping for deliverance from sin. The struggle against temptation seemed futile and doomed to failure. Heathenism could not meet that hope. Even Judaism with its law only aggravated the sense of failure in the presence of sin. And the vague and formless longings of the heathen world for a deliverance from sin, were given shape and definition by the Jewish prophets in their presage of a Deliverer, a Messiah, who should save men. Judaism tried to secularize that corruption and make it political, to limit it to their own race, but the greatest prophets realized that the Messiah's mission was spiritual and his salvation world-wide. And so the Christ came to satisfy humanity's desire for a Saviour, and from that day to this men have found in Him salvation from sin.

Mankind was also groping after immortality. That universal consciousness of the human spirit that it was greater than the body found expression in the literature and life of every race. Against the evidence of the senses and because of faith in God men hoped for immortality. As Tennyson has phrased it:

> "Thou madest man, he knows not why;
> He thinks he was not made to die;
> And Thou hast made him; Thou art just."

That dim hope Jesus came to raise into certainty. He "brought life and immortality to light." The message of Easter answers that age—long hope of the human spirit.

Why, then, was the King born? In order that, in the infinite love of God, the needs and desires of mankind might in Him be satisfied. Not for His sake, but for ours, was he born. This is the message of Christmas.

Among the Churches.

Oakland, Second.—A fine new organ costing $700 was used for the first time last Sunday.

San Francisco, Plymouth.—Evangelistic services are being conducted in the church this week by the Rev. Clarence Stevens, pastor at San Rafael.

San Francisco, First.—This church had the pleasure of hearing last Sunday morning Dr. Atkinson the missionary who is supported by the church in the work in Turkey.

San Francisco, Mission.—The finely located lot on Nineteenth and Dolores will be built on ere long. A church building is contemplated which will cost about $35,000.

Berkeley, Park.—A flourishing brotherhood has been organized. At the meeting last week addresses were made by the Rev. Dr. Adams of San Francisco and Mr. Arthur Arlett.

Corona.—During the last three months eighteen persons have been received into the membership of the church at Corona. Improvements on the church property are to be made and $500 has been subscribed for that purpose.

Oakland, 4th.—We have sent Rev. Mr. Maar and Mrs. Maar for a few weeks of much needed rest, to the mountain home of Mrs. Maar's sister in Madeira county. The returns from the late bazaar prove it to have been a sucess in every way and the ladies are more than able to meet all financial obligations and considerably more.

Claremont.—The church and community is greatly bereaved in the death of Mr. C. N. Parsons. Student Life, the college journal, says of him: "His interest in town and college affairs has been keen and productive, while the power and simplicity of his personality have been an impetus to all organizations with which he was connected."

Heber College.—Friends of the college at Heber in Imperial Valley will be pleased to know that the first year's expense of the college is all pledged to be paid monthly. The faculty can now be paid promptly. Mrs. Heber has been very generous in helping start things right the first year in spite of calamities. Rev. R. L. Glasby and Prof. H. W. Moorehouse have held a series of neighborhood meetings with the ranchers in the vacinity of Heber, considering the feasibility of a land endowment fund. Everything looks very favorable to that end.

Sacramento.—Some of the things Dr. Temple asks the cooperation of his church people in as he enters the second year of his pastorate are expressed in the following: Every church member a regular attendant and every regular attendant a church member; every member and attendant a contributor to the current expenses of the church; mid-week meeting doubled in size and interest; auxiliary societies kept in close touch with the church and working through the church; every life consecrated in some form of service; a large increase and systemization of missionary benevolences.

Oroville.—The hearts of this church were warmed and made glad this week, by the arrival of Rev. Roscoe Douglass, their pastor, a month earlier than he had thought he could come. Mr. Douglass is accompanied by his wife. Both of these workers in the Lord's vineyard are graduates of Oberlin, and each has a father whose life has been spent in the Congregational ministry, so they are well prepared for the work before them. Mr. Douglass occupied the pulpit morning and evening December 6th, and gave us two fine, inspiring sermons. The church had been decorated with roses and chrysanthemums for the occasion and a large choir rendered some beautiful anthems and songs of praise and thanksgiving.

Campbell.—The Christian Endeavor Society recently gave at the night school a religious drama, "Queen of Sheba," with a cast of 32 characters. It was all the more interesting because of our Sunday-school lessons. The Woman's Guild have just given a Christmas Bazaar, clearing $150, which will be applied in paying for our new addition. The church now has four large, fine rooms, all opening into each other independent of the auditorium. A number of the large firms gave of their wares as an advertisement. All the maple syrup, coffee, cocoa, flavoring extracts, clam chowder, etc. used at the bazaar being donated by the manufacturers. Secretary Rathbone spent last Sunday morning with us in the interests of the H. M. Society. The pastor has recently refused two possible calls to other fields, one to another state.

Heber, Imperial Valley.—Conference friends will be glad to know that on the first Sunday of November Rev. R. L. Glasby organized a Sabbath-school six miles from Heber and established a preaching point. The young men of the church have volunteered to assist him in church extension work just so far as they are able. On the same day ten members were received into the Heber church. Some of the large hearted friends of the pastor in the Redlands church have hinted that a buggy and harness are headed this way. For over three years Mr. Glasby has labored handicapped in almost every way. But in his heart he has felt the thrill of a great purpose which at times has almost been crushed out of him by the great anxieties through which he has passed. After each crucial period has come a depressing season and then clear and bright and strong would shine forth "The Great Purpose" which adsorbed his soul when he came to Imperial Valley. He and his family rejoice that at last the Southern California Conference is alive to the great opportunity for the Congregational Church to help build a civilization for God right here in our own state!!

Specially for the girl reads of St. Nicholas in 1909 will be a story by Mary Constance Du Bois, "The Lass of the Silver Sword," the scenes laid first in a girls' school, and later in a girls' camp in the Adirondacks.

QUARTERLY MEETING WOMAN'S BOARD OF MISSIONS.

Pilgrim church, Oakland, opened its hospitable doors on Dec. 2, for the quarterly meeting; but showers and a detention on the Oakland cars caused by a fire made the hour of two nearly 2:30 when the president, Mrs. Cherington, opened the meeting with devotional exercises, reading Rev. 22, and Mrs. Perkins led in prayer.

The usual reports were heard from the recording secretary and the superintendents of libraries, literature, cradle roll and boxes. The branch secretary, Mrs. Jewett, congratulated the Board on the strength of the branches. In Washington the receipts were much larger; also in Oregon. She spent a day in Portland with Mrs. Hoge, president of the Oregon branch, and other ladies. Southern California expects to make a large increase, and Idaho and Utah show new enthusiasm.

It was quite a loss not hear Mrs. Wagner's report of the foreign field, which brings word from our friends, the missionaries.

Mrs. Evans who had superintended the making and printing of the annual report, called attention to various points, and it is hoped each member will read every word of the reports, business and all, and so become familiarized with last year's achievements and this year's promise.

The treasurer reported receipts to date of $1,659.65.

The resignation of Rev. H. M. Tenney as auditor was read and after a motion to accept was duly seconded it was carried. The nominating committee presented the name of Mr. L. S. Boardman as auditor, which was also voted.

Mrs. Cherington explained the purpose of a contingent fund, namely, to provide funds for running expenses, without using money given for use of missionaries or schools; the small tax of two per cent additional will provide sufficient funds for necessary expenses.

Miss Julia Gulick of Japan narrated several anecdotes of Christian girls and women she had known, showing their faithfulness through poverty and sickness. Mrs. Leavitt spoke of knowing Miss Gulick when in Japan and of the beautiful testimony given by Rev. Mr. Ebina, foremost of Japan's Christian men, when in this city lately.

Miss Barker conducted the afternoon devotional exercises, and a request was received from Miss Rice of Sivas, Turkey, that a box be sent to her. It was voted that a box be sent her.

Mrs. Jewett's report of her journey East was most interesting. She attended the annual meeting of the A. B. C. F. M. in Brooklyn, then on to Boston, where the ladies of the W. B. of Boston gave her a most cordial welcome; then back to Chicago with members of the American Board and Woman's Board to attend the conference, to which she went as our delegate. The object of this conference was to plan for general work among the young people of our congregational churches, conjointly with the Home Missionary societies, under care of a general secretary.

Mrs. Jewett also had a warm greeting from the ladies of W. B. M. I.

Our directors, W. B. M. P., have approved of the plan formulated by the secretaries of our seven societies, and being put to vote, the members present at Wednesday's meeting approved it by a rising vote.

Dr. Atkinson of Harport, Turkey, spoke of recent changes in Turkey, giving a clear and illuminating account of Turkish rule and sufferings of the people, and of the revolution of the army and young Turks, so that the prisons were emptied and freedom of press and personal freedom

promised; the pendulum swung from autocratic government to absolute liberty. For the last fifty years the missionaries have preached and taught the Bible, freedom and the dignity of labor, and these teachings have permeated the mass of the people. The missionaries fear excesses and desire all to pray for wisdom for the noble-hearted men at the head of the movement.

Much interest was felt in Mrs. Coman, who has been for a long time in the International Institute for Girls in Spain, now settled in a good situation in Madrid. She told us the success of the school.

Mrs. Brewer moved a vote of thanks for bountiful lunch, which was carried. Prayer and benediction were given by Rev. Mr. Frear. And so ended a most improving session of the W. B. M. P. Virginia Rufford,
Rec. Sec.

A COMBINATION SUBSCRIPTION OFFER.

Persons renewing subscriptions to The Pacific before December 30 can have The Pacific and any one of the following named publications for ayear for $2.65:

Sunset Magazine, Pacific Monthly, American Magazine, American Boy, Camera Craft, Children's Magazine, Cosmopolitan Magazine, Good Health, Good Housekeeping, Harper's Bazar, Kindergarten Review, Metropolitan, Success Magazine, Travel Magazine, Van Norden's Magazine, What To Eat, Woman's Home Companion, World To-Day.

By adding 65 cents each to the $2.65 any number of the Magazines named in the foregoing paragraph may be had. For example: Sunset and Pacific Monthly with The Pacific, $3.30. Sunset, Pacific Monthly, and Good Housekeeping, with The Pacific, $3.95.

For $3.10: The Pacific and one of the following may be had: McClure's, Everybody's or Hampton's Broadway Magazine.

For $3.50: The Pacific and The Review of Reviews.

For $4.25: The Pacific and World's Work.

$6.50 for $4.05.

For $4.05 The Pacific, Review of Reviews, and Good Housekeeping. The total price of these three publications, taken separately, would be $6.50. We will send the three for a year for $4.05. In place of Good Housekeeping, Sunset, Pacific Monthly or American Magazine may be substituted.

For New Subscribers for The Pacific.

Friends of The Pacific are authorized to offer to persons not now subscribers for The Pacific any ne f these combinations for one dollar less than the amounts therein named. Any of the $2.65 combinations can be had by new subscribers for The Pacific for $1.65. The $3.50 combination for $2.50; the $4.05 combination for $3.05.

A SIMPLE SERMON.

There's only one method of meetin' life's test;
Jes' keep on a-strivin' an' hope fur the best.
Don't give up the game an' retire in dismay
'Cause hammers are thrown when you'd like a bouquet.
This world would be tiresome, we'd all get blues
If all the folks in it held just the same views;
So finish your work; show the best of your skill.
Some people won't like it, but other folks will.

If you're leadin' an army, or buildin' a fence,
Do the most that you kin with your own common sense.
One small word of praise in this journey of tears
Outweighs in the balance 'gainst cartloads of sneers.
The plants that we're passin' as commonplace weeds
Oft prove to be jes' what some sufferer needs.
So keep on a-goin'; don't stay standin' still.
Some people won't like you; but other folks will.
—Washington Star.

THE HOME

THE FALLACY OF ONE PARENTAL CUSTOM.

Helena H. Thomas.

Owing to a belated telegram, she arrived unexpectedly and found that her hostess was out for the afternoon. The children, however, who had formed her acquaintance on a previous visit, warmly welcomed her, and, child-like, could talk only of the subject uppermost in their minds, "our new house."

Meantime, each clamored to be the first one to point the house out to her, so that it resulted in the guest urging all three to accompany her, and if ever a person heard "house" talked she did, for it was a medley of, "I am just wild to live in it!" "I can hardly wait for spring to come!" "It's a dandy house, I tell you!"

The listener could better appreciate their enthusiasm, however, when all as one cried, "There it is!" and the palatial house and beautiful grounds were in evidence that the children's heads had not been turned without reason, for looking forward to the occupancy of such a home has turned many an older head.

As her youthful informants talked with such assurance, guest did not hesitate to congratulate her hostess, later, having so beautiful a home in prospect.

"O, you children can talk of nothing else," was the evasive reply, as the mother glanced lovingly toward them, "but you must remember that the place is not in reality ours as yet, and that 'there is many a slip between the cup and the lip,' and that something may happen to prevent our buying it."

"What could possibly happen, mamma?" said Jack, looking as wise as boys of fourteen are inclined to do. "Why, it's dead sure! for papa as much as said so before he went away."

Of course it is!" chimed in Bertha, two years his junior. "Why, it would just break my heart if we had to live in this little house another year!"

"And mine, too," added Madge, with a whimper, "after I've got that lovely room picked out for mine."

"Why, children, I am ashamed to have our friend see how eager you are to leave the comfortable home where you were born," said the mother in a chiding tone. "It is probable, however, that your hopes will be realized; but I want you always to bear in mind that you live in a world of uncertainty."

A day or two later the husband and father arrived at home, and, albeit the fact that Judge Blank is by reputation a lawyer before whom criminals quail, he is a sunbeam in his home, and frolics with his children at times to that extent that they have little fear of him.

The observant guest soon noticed, however, that "Daddy" was reverenced as well as loved. She observed, too, that she was in a home where children occupied the second place; that is, they were in subjection to their parents to a charming degree, as will be evidenced by what follows.

The after-dinner frolic, on the evening of the host's ar-

rival, wound up with Jack's taking a seat near his father, while Bertha and Madge seated themselves on the arms of his Morris chair, all evidently intent on one subject, for Bertha, with an impulsive kiss, and a meaning look at the others, said, coaxingly:

"Now, let's talk house, papa!"

Meantime, the mother, who had had time to be enlightened as to the state of affairs prior to dinner, gave her husband a smile of encouragement, and then the Judge, throwing an encircling arm about his expectant daughters, said:

"Yes, dearie, that is just what I want to talk about; for I will sleep better if what I have to say is off my mind." Then, turning to his guest, he said:

"With your leave, we will proceed at once to settle this matter.

"Now, children, what will you say when father tells you that it seems advisable for us to remain right where we are for a year longer, at least?"

This was asked so smilingly that Madge gave the questioner a hug, saying:

"You are just fooling, papa."

"I never was more in earnest in my life!" was the reply in so serious a tone as to call forth such cries as:

"O, papa, it would break my heart if we had to stay in this old house another year!"

"Yes, I think it would be just horrid!"

"Well, how does brother feel about it?" asked the father, looking as if he wished the ordeal over.

"Oh, about the same as the girls, I guess. Though, of course, I wouldn't be a cry-baby if it had to be."

"That goes without saying, son," said Judge Blank, with a smile of approval, "and I am sure that I will have three brave children after they have listened to what father has to say."

Then, in a way which evidently appealed to all concerned, Judge Blank told how he, too, had come to look upon the beautiful house as theirs beyond a question. Then he tactfully told his eager listeners, as well, of the recent panic, and of the many who were even homeless because of it, which somewhat prepared the children to accept the situation more bravely.

He also told of personal losses through others, as well as a bank failure (though it was noticeable that it was "our" throughout the telling), and how "because of what is beyond our control, it would be wise to remain just where we are for the present, at least."

When the wise father concluded the foregoing he paused, and then, as no one ventured a remark, he added: "And now children, you know just how the matter stands, and I rely on you to help your parents to bear what to them is a disappointment, as well as to you."

The observant guest had listened in wonderment to what she had heard, momentarily expecting an outburst from one or all of the impulsive children, who had been so loud in their praises of the house they considered was to be theirs, beyond a question, but she listened in vain.

The childish faces showed the keenest disappointment, however, but when the father proceeded to tell of "our losses" it was noticeable that the girls, who had remained sitting on the arms of the chair, leaned toward him more lovingly, as if to reassure him that they would not fail him, in spite of their disappointment.

She remarked, too, that they quietly slipped away to a remote corner of the drawing-room, when their father had finished, and conversed in low tones, accompanied by an occasional sigh. And, too, that the son made an attempt to read, for a time, and then threw aside his book, and with a "Good-night, all," and a whispered word to his father, which brought a smile to the face of the latter, abruptly left the room.

After a little the girls bade the guest good-night, in a pleasant tone, however; and then kissed the mother, who, drawing them to her, said: "Mother's brave little women!" Then they turned to their father, and with lips which would quiver in spite of efforts to hide their feelings, tenderly kissed the one who had innocently caused their disappointment, who, in turn, whispered such words of approval that they left the room actually smiling.

When host, hostess, and guest were left alone the former expressed his regret that personal matters had marred their first evening together, which called forth from the latter the following remark:

"I count myself most fortunate, Judge Blank, in having the evidence that my theory is not as absurd as some of my friends have seemed to regard it, when I have argued that parents who withhold from their children a knowledge of adverse conditions are doing an injustice to all concerned."

"Most assuredly they are!" was the emphatic rejoinedr. "Though wife and I might have been as blind as most parents, who argue that children should be care-free, had not my profession taught me the fallacy of this parental custom.

"I am well aware, however, that my course tonight would strike many as needless, especially as we are not in so tight a place as to render giving up the talked-of home an absolute necessity; but it seems best, and, besides, I deem it the best discipline for the children to early learn self-denial, as well as self-control. It makes them stronger men and women."

Then after a thoughtful silence, Judge Blank clinched the matter by adding, as he looked lovingly toward his wife:

"Anyhow, our children will never have reason to say of us, as many have to me, when blamed for lavish expenditures which wrecked their home: "It might have been prevented had our parents enlightened us, in season, as to their inability to gratify our every wish.' "

Young People

THE STORY OF AUDUBON, LOVER OF BIRDS.

In a little village in France, nearly 200 years ago, lived a poor fisherman named Audubon, in whose family were nineteen daughters and two sons. One of the sons when 12 years old was given by his father a shirt, a dress of warm clothing, his blessing and a cane, and was sent out to seek his fortune. He went to sea and spent five years as a sailor. He became owner of a boat; then of a merchant fleet. In Santo Domingo, where he invested in land, he grew wealthy; then returned to France, where he was given command of a small naval vessel, with the title of commodore.

In his old age he visited America, where he bought land on the Perkiomen creek, near Philadelphia, and in Louisiana. On the Louisiana plantation, on May 4, 1780, John James Audubon was born. After a few years he was taken to France, where his father wished to educate him for the army or navy. But the instructors chosen by his father did not appeal to him, except David, the artist, who trained him in drawing. He had more pleasure in his holidays when "with a haversack of provisions he made frequent excursions into the country, and usually returned loaded with objects of natural history, birds' nests, birds' eggs, speci-

mens of moss, curious stones and other objects attractive to the eye." The commodore was not pleased to have his education continue in this direction, so he undertook to remain at home and guide him in his work. However, the boy was such an ardent lover of nature that he stole away at every opportunity and gathered more specimens. He began also to draw the French birds, and soon completed 200 specimens.

Despairing of making a soldier of him, his father soon sent him to America, where he was to superintend the Pennsylvania property. The Perkiomen valley offered a delightful opportunity to the young man to continue his rambles and his nature studies. It was not long till he made up his mind to prepare a great work on American ornithology which should give, in addition to life-size drawings of the birds, an account of their habits, with full descriptions. It was an ambitious dream, and its realization cost him untold toil and effort. But the plan was not lost sight of till he published a work which Cuvier pronounced "the most gigantic biblical enterprise ever undertaken by a single individual."

An unpleasant experience with a young Frenchman sent out by the commodore to develop the lead mines on the Perkimon, led young Audubon to return to France. While there he roamed everywhere in the neighborhood of his home, shooting, fishing and collecting. He also continued his careful drawing of natural history specimens, and stuffed and prepared many birds and animals. In one year 200 drawings of European birds had been completed.

After a time he enlisted in the navy, but remained only a short time, when he sailed once more for America. The vessel on which he took passage was boarded by an English privateer, whose men impressed a number of the sailors and robbed the passengers. Audubon, however, managed to conceal his money.

When he landed he went at once to his place in the Perkimen valley, where he soon fitted up his bachelor quarters. In his own room "the walls were festooned with all sorts of birds' eggs carefully blown out and strung on a thread. The chimney-piece was covered with stuffed squirrels, raccoons and opposums, and the shelves were likewise crowded with specimens, among which were fishes, frogs, snakes, lizards and other reptiles."

In 1808 he was married to a neighbor's daughter, and with a companion named Rosier, moved to Louisville. They went to Pittsburg overland, and then down the Ohio on a flat-bottomed boat called an ark, the voyage requiring twelve days. For a time he made a living by trading, but spent hours of each week roaming over the country after birds and animals. Then the journey was continued down the Ohio and up the Mississippi nearly as far as St. Louis. It was an adventurous trip. Sometimes the companions were in Indian camps, sharing savage fare. Once Audubon nearly lost his life when in a log cabin his handsome gold watch tempted the owners; he escaped only by his own cunning.

In 1812, after his return to Kentucky, he was riding in the forest when he felt the tremors of the great earthquake which wrought such havoc in the Mississippi valley that it is still spoken of by the descendants of those who lived there, while changes made in the configuration of the land are pointed out to visitors. He escaped without injury and went to Hendersonville. There he lost all his money in business. Later, when his father died, he lost his inheritance in various ways, and was thrown entirely on his own resources. He supported his family by drawing portraits, and later, by acting as curator of a museum in Cincinnati.

After another season of wandering in the wilds of Kentucky—where he found many new species of birds, added to his collection of drawings, and met Daniel Boone—he went to New Orleans, and later to Nashville, where he continued his investigations of bird life. He was often compelled to live from hand to mouth, but was so generous that he was ever ready to share his last penny with anyone in need. On one occasion a man who was without shoes appealed to him for help. Audubon had no money, but he went to a shop, showed his drawings, and offered to paint the portrait of the owner and his wife in return for shoes for himself and his companion. The offer was accepted, and the shoemaker was left in possession of the work of a man who a few years later was able to command large prices for his drawings.

At this period Audubon attracted attention wherever he went by his long, flowing hair and loose yellow nankeen dress. He plainly bore the marks of genius, and there were some who appreciated him at his true worth. Among these was Mrs. Perrie, who lived at Bayou Sara. By her he was engaged to each drawing at her home. Half his time was to be free for wandering in the woods, so he accepted the position in order that he might secure funds to send to his wife, who was still in Kentucky.

In 1821 he sent for his wife and family, but soon after was so hampered for lack of ready money that he was for two months unable to buy a blank book in which to keep his journal. Mrs. Audubon took a situation as governess in order to help provide for the family. Friends and acquaintances thought her husband a madman to continue his quest of the birds when his family was in such straitened circumstances. But Mrs. Audubon believed in him, and urged him to go to Europe and study painting in oils that he might be better equipped for the preparation of his bird plates. She secured a good situation as teacher at Bayou Sara, and was soon enjoying an income of $3,000 a year, all of which she was ready to put at her husband's disposal.

By this time so many plates had been completed that Audubon determined to go to Philadelphia and New York to seek encouragement in publishing the work. A number of prominent men, including the artist Peale, praised his drawings, while Prince Napoleon urged him to publish them.

Before returning home he determined to satisfy his desire to see Niagara, reaching the village at the Falls with purse nearly empty. "I strolled through the village to find some bread and milk," he said, "and ate a good dinner for twelve cents. Went to bed at night thinking of Franklin eating his roll on the streets of Philadelphia; of Goldsmith, traveling by the help of his musical powers, and of other great men who had worked their way through hardship and difficulty to fame; and fell asleep, hoping by persevering industry to make a man of myself among my countrymen." At length the wanderer returned to Bayou Sara "with rent and wasted clothes and uncut hair, and looking like the Wandering Jew." There, for a season, he turned dancing master to supply his needs.

With the savings of this last venture and his wife's funds he went to England, where he was well received. Plans were made to publish the bird plates, with descriptive matter, at $1,000 per set. As the expense of the venture would be $100,000 in all, he had to have 100 advance subscribers before he could proceed with his work. These subscribers he sought and found himself. Sometimes he was disappointed, but usually he was successful. On one occasion the simple-minded lover of nature warned himself of the necessity of care lest the attention he received should spoil him: "I am feted, feasted, made honorary member of societies, making money by my exhibitions and my paintings," he wrote. "It is Mr. Audubon here, and Mr. Audu-

bon there, and I only hope that Mr. Audubon will not be made a conceited fool at last."

When the prospectus of the great work was issued, some of his friends were astonished at his temerity. "Probably no other undertaking of Audubon's life illustrates the indomitable character of the man more than this prospectus," Mrs. Audubon wrote in the biography of her husband. "He was in a strange country, with no friends but those he had made within a few months, and not ready money enough to bring out the first number proposed, and yet he entered confidently into the undertaking, with no pledge of help, but on the other hand discouragements on all sides."

While arrangements were being made for the publication, Audubon supported himself by giving exhibitions, and by doing work in pencil and oils for his customers. "Once he had only one sovereign left in his pocket, and did not know of a single individual to whom he could apply to borrow another, when he was on the verge of failure in the very beginning of his undertaking. He extricated himself from his difficulties by rising at four o'clock in the morning, working hard all day, and disposing of his works at a price which a common laborer would have thought little more than sufficient remuneration for his work." In the four years required to bring out the first volume, fifty of his subscribers, representing the sum of $50,000, abandoned him. He was forced to supply their places by going out in search of others ready to take his work.

After a time he returned to America for a visit with his family. In Louisiana he continued the work of investigating the habits of birds. One who knew him gave a description of the methods used in learning about one little bird. It is worth repeating, for it shows the secret o f his success—his readiness to endure any hardship to attain his ends.

He became interested in a bird not as large as the wren, of such peculiar gray plumage that it harmonized with the bark of the trees, and so could scarcely be seen. One night he came home greatly excited, saying he had found a pair that were evidently preparing to make a nest. The next morning he went into the woods, taking with him a telescopic-microscope. This scientific instrument he erected under the tree that gave shelter to the literally invisible inhabitants he was searching for, and making a pillow of some moss, he lay upon his back, and looking through the telescope day after day, noted the progress of the little birds. After three weeks of such patient labor he felt that he had been amply rewarded for the toil and sacrifice by the results he had obtained. It was while engaged in these quiet speculations that he witnessed so many things the records of which have prompted superficial thinkers to conclude that he drew upon his imagination and not upon facts for many of the wonderful adventures he relates.

Such faithful preparation had its reward. When his work was issued, Cuvier called it "the most magnificent monument that art ever raised to ornithology."

Other works were prepared as a result of explorations in Florida and the West. At last, in 1839, he retired to his country place on the Hudson, where he spent his last years. There he died in 1851, one of the world's most famous naturalists.—John T. Faris in The Interior.

THE CENTURY.

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Bradley Gilman, a classmate of President Roosevelt at Harvard, has written a story of adventure in Egypt called "A Son of the Desert," which will be published serially in St. Nicholas in 1909. A young American lad is a leading character; and the narrative has, among other incidents of stirring interest, an account of a terrific sandstorm, and a capture by brigands who are outwitted by an explosion by dynamite, and a subterranean escape.

THE ANTI-SALOON LEAGUE ENTERS SAN FRANCISCO.

December 13, next Sunday, has been set apart as a day for opening a crusade in San Francisco. Dr. E. S. Chapman, state superintendent, and his field workers will open fire on the enemy from fourteen pulpits in San Francisco. Among the speakers are Rev. I. B. Bristol, Rev. D. M. Gaudier, Miss Glenn Wills, Rev. T. H. Lawson, professor W. H. Burke and Dr. A. C. Bane. The churches of all the Protestant denominations are committed to this campaign. No one can say where this campaign will end. Up to this time the Anti-Saloon League has made practically no effort to attack the saloon in its stronghold. There is not a city of any considerable size in the United States so completely under the domination of the saloon as is San Francisco. Here they hold not only the balance of power, but they control the majority of the voters. It is nearly impossible to elect any man to an important office in this great city who will not sign the saloon's code. It is almost impossible to secure a grand jury or a petit jury that is not packed by the saloon. It is a vast system reaching not only the evil, degenerated contingency of the city, but facing down the entire citizenship. Everybody has to take the San Francisco saloon into the account. No one in all these years since 1849 has dared to dispute its right of way. It dominates not only the politics of the city, but in a remarkable degree the politics of the state. It is probably true that the State Legislature is seriously menaced by the San Francisco saloons. It is by all odds the greatest block of power in the state. They are Democrats or Republicans, according to the weather vane. For some time the anti-saloon forces will find hard conditions. There is no adequate coherency among the moral forces. The saloons are organized, coherent, articulate, effective. They know all the leading citizens in San Francisco by name. They know their attitude on the liquor problem. The saloon is only the concrete organization of the wholesale liquor dealers' association. We think it not improbable that 80 per cent of all the saloons in San Francisco are owned, equipped and thoroughly financed by the wholesale liquor dealers. The saloonkeeper is an impersonal, conscienceless hireling. A few days ago we saw an anxious sister standing in front of a San Francisco saloon and talking with the saloonkeeper. "You sold liquor to my brother," she went on to say. "You have taken all his wages," she tearfully cried, "and now we have nothing to live on." We stopped to hear the saloonkeeper's reply. "Madame, it is my business to sell liquor to my customers," he said. "I will take your brother's money if he drinks at my bar; that is my business. If you have nothing to live on that is none of my affair." She went away sobbing, "You have my brother's wages; you have robbed us!" The saloonkeeper put his head out of the door of the saloon and in vigorous tone said: "I have not robbed you. I have simply tended to my business." That is the attitude of the saloon. It is heartless. It will mercilessly crush any poor life. The liquor dealers in silk hat and kid gloves and automobile drives this vast army of saloonkeepers. The saloon in San Francisco is thoroughly entrenched.—California Christian Advocate.

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THE ALABASTER BOX.

It matters but little what others say
Of a deed that for Christ we do,
For critics are many and praise is scant,
And hearts that befriend are few;
There is ever a Judas standing by
When our spikenard sweet is poured,
But what of the frown of a loveless soul,
If we gain the smile of our Lord!

When our hearts are wounded with bitter words,
That, arrow-like, pierce our breast,
Let us think of the tender tones of Christ
To the woman who gave her best.
It matters but little what others say,
With a lip that in scorn is curled,
If we win the meed of the King of Love,
We can bear the blame of the world.
—Edwin C. Landown in Baltimore Methodist.

Judge not; the workings of his brain,
And of his heart thou canst not see;
What looks to thy dim eyes a stain,
In God's pure light may only be
A scar, brought from some well-won field,
Where thou wouldst only faint and yield.

The look, the air, that frets thy sight,
May be a token, that below
The soul has closed in deadly fight
With some infernal, fiery foe,
Whose glance would scorch thy smiling grace,
And cast thee shuddering on thy face!

The fall thou darest to despise—
Maybe, the slackened angel's hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or, trusting less to earthly things,
May henceforth learn to use his wings.

So judge none lost; but wait to see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days!

The Christian's attitude of mind is described by Thomas a Kempis: "Turn thine eyes back upon thyself, and take heed thou judge not the doings of others. In judging others, a man labors in vain, often errs, and easily sins; but in judging and looking into himself, he always labors with fruit."

The truest and most childlike Christians always prove the most reluctant critics of other men's characters. As they grow more severe in judging themselves, they learn a humble charity towards their fellow-sinners. The man who knows himself best makes the most generous allowances and excuses for his neighbors. Our human verdicts shrink into silence at the remembrance of the great White Throne.

For our Lord tells us solemnly that His final judgment upon us will be governed by the way in which we have judged our brothers and sisters on earth. If we will not forgive, neither can we hope to be forgiven. If we sit in the seat of the scornful, condemning others, we ourselves must fall into condemnation at last. It is characteristic of Satan that he is the slanderer, the accuser of the brethren, delighting in iniquity and thinking all manner of evil. And since each beatitude implies a converse woe, then we must read this doom into the Sermon on the Mount: "Woe unto the unmerciful, for they shall not obtain mercy."—H. Darlow, in The Upward Calling.

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